



# MILLENNIAL STAR

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JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

# the latter-day saints'

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## ABOUT THE COVER:

Spring is the season of youth and festivity, the season of Green-and-Gold. Our cover-chorus, photographed during the floor show of one of these annual Balls, typifies the wholesome spirit of the M.I.A.

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message from the mission presidency—

## THE LORD'S WAY

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**t**he Lord does nothing by chance. All of His work follows a divine order of procedure. This fact is extremely well illustrated by a review of the history which led up to the organisation of the Church of Jesus Christ of Latter-day Saints on April 6th, 1830, in Fayette, Seneca County, New York. The plan of the Lord is easily seen in the sequence of events which preceded this important restoration.

Before the Gospel could be brought back to earth, it was necessary that a place be provided where freedom of speech and freedom of worship were permitted. It was a long process preparing the world for such a condition. The Lord sent many men who devoted their lives to the advancement of these ideals—men such as Martin Luther, born November 10th, 1483, in Lower Saxony, who broke away from the mother church and denounced certain of its unholy practices; John Wycliffe, who was born in Yorkshire about 1324 and who translated and published the first version of the Bible in English; Miles Coverdale, born in Yorkshire in 1487, who also translated and printed the Bible in English; William Tyndale, the great English reformer born in 1500 who worked with Coverdale on his translation; John Knox, Scottish reformer, born in 1505; John Milton, born in London in 1608, the author of "Paradise Lost."

These men all had an important part to play in helping to clear away the religious darkness of the middle ages and to prepare the people for the great message that was to follow. They encouraged all men and women to read the scriptures and to think for themselves, and they denounced the ecclesiastical practice of withholding the Bible from the masses. Many of them gave their lives for their beliefs.

A contemporary of these men was a great explorer—Christopher Columbus. He was another instrument in the hands of God, and through divine inspiration, sailed west and discovered the Americas. Later, pilgrims, seeking religious liberty

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# REBIRTH

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by Samuel S. Bateman

There are at present twenty-three stakes of Zion, comprising some 145,000 people, using the Tabernacle baptismal font in Salt Lake City, Utah, for baptising their children when they reach the age of eight—the age of accountability as revealed to the Prophet Joseph Smith. Those of us who work here, performing this sacred ordinance, have many experiences which serve to strengthen our own testimonies of the divinity of this work—experiences which we enjoy sharing with others.

During three evenings and one day in September, 1949, we baptised 423 boys and girls. But also included with this group was one woman who was being baptised on her 85th birthday. She stated it was one of the happiest events of her entire life when she was born of the water and of the Spirit that night—an ordinance which Christ told Nicodemus is essential in order for a person to enter into the Kingdom of Heaven.

On another occasion, I was contacted by a stake missionary. He asked me to arrange a special baptism for an applicant who had been sick in bed for several months but had been visited each week during this time by the stake missionaries, who had explained the teachings and principles of the Restored Gospel of Jesus Christ to her. She was convinced of the truthfulness of their message and had applied for

baptism. Realising her condition, she prayed to the Lord for her health to improve sufficiently that she would be strong enough to be baptised. In ten days, a car drove up to the baptistry containing this lady, some friends, and the two missionaries.

At the conclusion of the baptism and confirmation, I asked her how old she was. She answered with a friendly smile and a firm voice, "If I live until the 16th of next month, I will be 94 years of age."

Then I asked, "Have you ever affiliated yourself with another church?"

"Yes," she said, "I was baptised into the Methodist Church 40 years ago in Detroit." When I questioned her as to why she had now changed, she replied, "I am sure that these missionaries brought the gospel of Jesus Christ to my home. I have waited for it all my life, and when I found it, I wanted to be baptised before I passed away."

I was informed later that she was taken home after the baptism, but she did not go back to bed. She was up and around until her death.

It is a further testimony to me of the truthfulness of this work each time I am told the experiences which help to bring the gospel message to the many fine people who are baptised in the Tabernacle font. Some receive this precious truth in old age; others

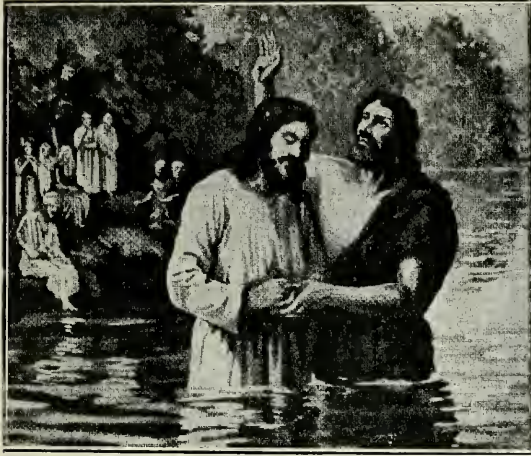
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**The Author:** Brother Bateman is chief custodian of the Tabernacle and greets many visitors to Temple Square every year. Last spring and summer there were on an average of 9,000 a day or over a million tourists for the year. Brother Bateman writes: "I feel I have lived to see its partial fulfilment (Isaiah 2:2). In 1935 we had 173,000 tourists visit Temple Square. In 1941 they increased to over 465,000, and in 1946 we had over 917,000 strangers come within our gates. During our centennial year, 1947, we had 1,003,248 people walk within the shadow of the Temple, which I, along with many others, believe Isaiah saw in the vision which he speaks of." During the time, Brother Bateman has had many interesting experiences, a few of which are the subject of his article.

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when they are young. But often it comes with suffering and adversity—at a time when a person needs it more than ever before.

Chaplain Reuben E. Curtis, stationed at the Veterans' Hospital in Salt Lake City, came to me one day to request a special baptism. He said that the case was just a little out of the ordinary and told me how this particular conversion had come about.



**Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. (Matt. 3 : 13-15.)**

Mr. Wilson was a rancher in Wyoming. One evening, during the winter of 1947, he went out to feed his cattle. It was bitter cold—16 degrees below zero. After the chores were done, he proceeded to his cabin where he was living alone, and as he entered through the door, his entire left side became paralysed, causing him to fall to the floor. He laid there for three days and nights unable to move much of his body. He was frozen so badly and was so hungry that, fearing no one would find him, he reached into his hip pocket for his gun to end his suffering. As he did so, he relates that he heard

a voice distinctly say to him, "Don't take your life. The Lord has a work for you to do." Heeding the message, he threw his gun out of reach and hoped for deliverance.

Hours later, a forest ranger riding nearby noticed the cabin door open, and realising it was strange, entered and found this man almost unconscious. He lifted him into the saddle of his horse and took him as quickly as possible down into the valley to the Veteran's Hospital, but Mr. Wilson was frozen so badly that it was necessary to amputate both legs. As he convalesced, a Latter-day Saint missionary in the next bed became his greatest friend, and he began to learn something of his beliefs. After months of investigating, the Spirit of the Lord bore witness to him that what the missionary said about the Restoration of the Gospel of Jesus Christ through the Prophet Joseph Smith was true, and he applied for baptism.

After the service, I congratulated him on the step he had taken, and reaching out his hand, he said, "Brother Bateman, I have prayed a long time for this." When I saw him in his wheelchair a few weeks later attending an organ recital in the Tabernacle, I could see the light in his eyes which he prized even above his legs. It was the light of truth and understanding which gave greater meaning than ever before to a life he had almost destroyed.

One of the experiences I have had which I shall never forget occurred on July 2nd, 1950, as I was returning to the Tabernacle from the Bureau of Information. I was impressed not to take the path back which I had taken going over. I went to the next one and there I was prompted not to take

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# THE CHURCH— IS IT NECESSARY ?

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by James P. Hill



**JOSEPH SMITH, Jr.**

First prophet, seer, and revelator of the Church of Jesus Christ of Latter-day Saints.

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Latter-day Saints usually have strong convictions as to the truth of the creed they have embraced—beliefs so strong that they are often compelled to state them to both the interested and the unbelievers. Their testimonies go further than the mere repetition of knowledge and statement of gospel truths because Church members also feel bound to stress the necessity for joining the Church of Jesus Christ.

Those who are not members of our Church can be divided into four general classes: those opposed to Christian concepts, the members of other sects,

the passive, and the “non-partisans.” The last are the most difficult to move. Those opposed, the agnostic, apathetic, or the professors of creeds can usually be aroused, but the “decent chap” who believes in God, who does good according to “conventional” standards and yet can see no necessity for Church organisation, is hard to convince of the necessity of a formal church organisation. He states belief in the Bible and in Christ’s mission and therefore thinks himself as Christian. This type of individual, to whom the very thought of ceremony and ritual serves as a reminder of the purposes of the Protestant Reformation, finds self-justification from an over exaggerated interpretation of the second of the ten commandments.

We cannot dismiss the over-emancipated for their detachment and smugness—the latter the very defect which they secretly and usually condemn in others.

Modern revelation assists Latter-day Saints in understanding the proper organisational set-up, but even without that, our Bible, in which most people express belief, is replete with history of organised religion.

Is not the necessity for the righteous to cling together vividly shown by the transgression of Cain and his people from the Lord’s word? Did not Abraham, after receiving his great

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**The Author:** Brother Hill has been an active member of the Church all of his life. During some of the war years, he was editor of the *Millennial Star* and worked in close harmony with the acting mission president. He has also served in many branch offices. His articles, stories, poems, and editorials have frequently appeared in the *Star*.

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blessing from the Lord, raise to Him an altar in the land of Canaan—thus obeying the instinct of worship transmitted through his forebears from the days of Adam. Were not the Children of Israel instructed specifically in the matter of worship? In fact, the whole organisation of the Israelites during their forty-year sojourn in the wilderness was directed to the greater appreciation of their deliverance from bondage; it even included the separation of a particular tribe for special duties along with the guarding of the sacred Ark.

By holding steadfastly to the law following the Babylonian captivity, Judah reinstated itself in Jerusalem and adopted a formalised gospel organisation. Their construction of a system of worship was such that when Jesus came, He was forced to reduce it from its complicated form to an essential and basic medium.

Later the philosophers of the middle ages in their didactic way asked the question, "How many parts can you take away from a sheep before it ceases to be a sheep?" In modern analogous terms, "How many parts can you remove from a car and still call it a car?" You could continue to remove certain parts of the engine until only the bare essentials remain to allow depreciated movement, but what have we left? A skeleton.

Now how many "parts" can a Christian shed and still lay claim to this title?

Can we strip a religion bare of all formalised organisation and still retain the true gospel? Many say we can.

Yet Jesus Christ **did** call twelve men to be His apostles and commissioned them to preach the gospel. He **did** submit to baptism at the hands of John the Baptist—ordained for that purpose. He **did** accept this organisation of the Jews to whom He preached as a Rabbi in their houses of worship up to a point. He **did** institute the Sacrament on the occasion of the Last Supper, in remembrance of His atoning sacrifice—this,

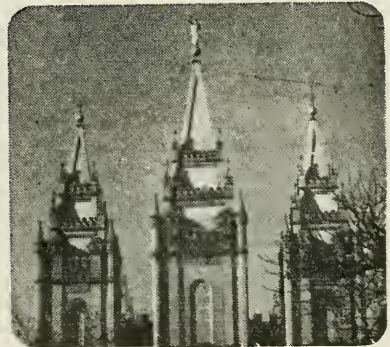
after He had said to His chief apostle that on the rock of revelation would **He build His Church.**

The synoptic gospels abound with allusions to Church organisation. One should read Stephen the Martyr's defence before his persecutors and note his great respect for the "Church in the wilderness." The tremendous work performed by Paul in establishing Christian churches during his missionary journeys is further evidence of formal church structure. The subsequent defection of some of these organisations that led to their eventual apostasy does not give grounds for stating them to have been unnecessary when first established. From a close perusal of John the Revelator's words, one finds ample evidence of Christ's approval of church organisation, even though he censures their incompetence.

Paul set the final seal on this question when he said, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of apostles and prophets, Jesus Christ himself being the cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord."

Paul also made specific reference to offices in the church. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting

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# WHEN WAS OUR SAVIOUR BORN?

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**I**t has long been believed by the members of this Church that our Saviour was born on the 6th of April, 1 B.C. This is because of the wording in the 20th Section of the **Doctrine and Covenants**, verse 1: "The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh . . ."

On this point, Elder James E. Talmage of the Council of the Twelve stated in his book, **Jesus the Christ**, "We believe April 6th to be the birthday of Jesus Christ as indicated in a revelation of this dispensation already cited, in which that day is made without qualification the completion of the one thousand eight hundred and thirtieth year since the coming of the Lord in the flesh . . . We believe that Jesus Christ was born in Bethlehem of Judea, April 6th, B.C. 1." (page 104).

On the other hand, the authors of the **Doctrine and Covenants Commentary**, Elder Hyrum M. Smith of the Council of the Twelve, and Janne M. Sjodahl, state, "The organisation of the church in the year 1830 is hardly to be accepted as giving divine authority to the commonly accepted calendar . . . All that this revelation means to say is that the Church was organised in the year that is commonly accepted as 1830 A.D."

Evidence is available on this matter, however, which has not been exploited by either author. It lies in two quotations from the **Book of Mormon**. These are, "Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ" (3 Nephi 2 : 8); and, beginning the account of the signs, accompanying the crucifixion, "And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month . . ." (3 Nephi 8:5).

Hence if we can establish the date of the crucifixion, we can establish the date of our Lord's birth, for He died on the fourth day of the first month of His thirty-fourth year.

Now the date of His death is much easier to determine than that of His birth. We know He died on a Friday, and it was the day of the Passover, which was always celebrated on the 15th Nisan. The only two dates between A.D. 28 and A.D. 33 on which 15th Nisan fell on a Friday were 15th of April, 29, and 3rd April, 33. A little simple subtraction should now leave us two cast iron dates, one of which must be the correct one.

However, before we can do this calculation, certain corrections must be made because the Nephite calendar was different from ours. Archeologists have found that the early people on the American continents did not recognise leap years in their calendar, and this makes the life of the Lord, as quoted above, eight days too long. Furthermore, what we term the first day of the month, they called 0th day, and this makes it one day too short. With these corrections, it is found that He lived 32 years, 11 months, and 28 days. Now we can make our subtraction.

The two resulting dates are the 6th of April, 1 B.C. and the 19th April, 5 B.C. Most Latter-day Saints will choose the first one.

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**Note:** We found Brother Hawke's calculations very interesting, and although we are not in a position to verify all of his conclusions, we thought that the article would be well worth printing for the material which he presents.—A.E.

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Stephen J. Hawkes  
London



# A HARMLESS WEDGE

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**h**ave you ever noticed a stone mason at work? His main tool is a small and unattractive steel wedge. It would appear to be the most useless of implements, and yet it is a thing which he would never be without. Its point is very useful in gaining a foothold in the rock he wishes to cut. Satan, in a like manner, works with a small tool like a wedge. The point of his wedge is made of thoughtless actions which, though small, are very useful in the starting of that all-important foothold.

We Latter-day Saints abhor cigarettes and strong drink because of our training. But when the day comes that our friends all "have a go," some of us cannot let them think we are so bound by old fashioned religious ideas that we are unable to make up our own minds. "Dad will never know if I smoke just one," we think. And besides, we want to find out what it is like. It takes just a little coaxing, and then we agree to endure that strange "burnt weed" taste for the first time. It may make us feel a little sick, and we decide there and then that we are not going to have a thing more to do with cigarettes. We knew all along they were no good anyway.

**To get the wedge on its way, a mason will use short but sharp strokes. These are the most effective kind.**

Once we have tried a cigarette, our friends become more and more insistent. "You can't take it," they say. We notice that the first had no permanently harmful effects, and so we take a second and then a third and a fourth—just to keep everybody happy. For awhile, we feel a bit guilty around our folks, but then we get bolder and bolder. As a matter of fact, we eventually resent them even suggesting that we are "slipping." If there is anything in the world we want, it is to be free. When our parents and Church teachers tell us we should not smoke, we feel that they are infringing on our rights. It is nobody's business but our own.

**When there is a fault in a rock, it greatly speeds the stone mason's work of cutting. The ever widening shoulders of the wedge are able to split it quite easily.**

Smokers need smoker friends and smoker environments. We begin to feel strange sitting in Church on a Sunday, and so we visit other places occasionally and miss a few sacrament meetings. The old battered wedge now shows its reason for being shaped as it is, and a separation is made between you and your former beliefs. The wedge did not give away—you did.

We can do what we like now. We are like any other person. We are free! We deal in moderation. We cannot abide the Church because its teachings are offensive to us.

And all it took was a harmless, rusty wedge.

But the road back is much harder.

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**Elder Ralph McFarland**  
Leeds

# RAVENSLEA— Mission Headquarters



"Let every man stand in his own office, and labour in his own calling; and let not the head say unto the feet it hath no need of the feet; for without feet how shall the body be able to stand? Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." "For we are labourers together with God." And "In all labour there is profit."

**R**avenslea, heart and mind of the mission-body, houses the offices of the indispensable yet oftentimes underrated office force—a group of missionaries called from the field to labour at headquarters in London. Their duties, though different from the regular missionary functions in most respects, do include a certain amount of similar activities such as branch work and the holding of cottage and street meetings. The main work of co-ordinating the social, spiritual, and economic activities of the mission is often unknown to the average missionary and church member. Therefore we should like to acquaint you with the staff and give a clearer insight into their gospel labours by taking you on a tour through Ravenslea.

Sister Enid Critchfield, sunny receptionist and mission recorder greets us as we enter the front office. In the course of duty she also answers all incoming telephone calls, keeps the membership, missionary, and historical reports up to date, and acts as secretary to the mission Relief Society. Her office is shared by Elder Grant Bethers, mission secretary, and Elder Kenneth

Smith, assistant secretary and accountant. They prepare the annual and monthly progress, genealogical, comparative, welfare, and statistical reports; make travel arrangements for President and Sister Richards, visiting authorities, and newly arriving missionaries; care for the mission automobiles; and handle all matters of finance.

Across the tapestry-panelled hall from them is the Literature department, now capably managed by Elder Reid Harper. His is the job of distributing all mission literature, with the exception of the *Millennial Star*, but including other Latter-day Saint magazines, standard church works, tracts, roll books, lesson leaflets, and auxiliary materials. At present the job is doubly trying because of the long waiting lists on books caused by the current paper shortage and limited shipping facilities. Elder Harper also finds time to act as advisor for the mission M.I.A.

Upstairs Elders Martin C. Nalder and Richard L. Pope, associate editors of the mission's publication—the *Millennial Star*, select material and illustrations; plan layouts, make-up,

and colour schemes; proof read, re-write, and edit the monthly magazine—now finishing its 111th year. Along with their editorial work they also take care of circulation, publicity, and correspondence for the *Star*. Sister Eva Collard, President Richard's secretary and advisor to the mission Y.W.M.I.A., shares the office, and when not taking dictation, handles all papers and information incidental to departing missionaries, mimeographs district and branch material, and cares for the filing system.

And in the "Celestial" room on the third floor, the mission architect and building assistant, Elder Douglas Wallace, plans, designs, and supervises the building projects for the church in Britain.

Ravenslea also houses the offices of the Mission President, caretaker, and officers of the London District and South London Branch.

A tremendous amount of business is transacted at and through the mission home, yet harmony reigns because these missionaries have realised that coming together is only a beginning, keeping together progress, and working together—success. They have realised that there are at least fourteen good active hours in a day, leaving ten for thought and rest, and that no one yet has discovered the limit of accomplishment that can be crowded into it, but they are certainly trying to find out. Everyone can help the work go smoothly by writing to the correct departments when seeking information or transacting business, by remembering that to be called to serve in such position is an honour and recognition of worth, and that we all, whether working in the field or enjoying the opportunities afforded at Ravenslea, remain co-labourers in the vineyard of God.



TOP: 1. Elder Harper. 2. Elders Bethers and Smith. 3. Sister Critchfield.  
 BOTTOM: 4. Sister Collard. 5. Elders Nalder and Pope. 6. Elder Wallace.



# SPIRITUALISM— in this modern age

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by Richard L. Pope

**S**piritualism (which I shall hereafter refer to as Spiritism because of its sole dealing with spirits to the exclusion of other spiritual matters) was organised in this dispensation by the Fox sisters during the eighteen-forties. Many members of our church, on hearing some of the Spiritualist's claims, have come to me with the question, "Can we, as conscientious Latter-day Saints, seek comfort, more knowledge, or messages through the aid of today's professed Mediums?" The only answer I can give to such a query is, "Turn to the scriptures; find out what God has given us by revelation on the subject."

Biblical terminology, quite naturally, will differ from the nomenclature imposed by the modern exponents of spiritism. We, as investigators, will want to find what scriptural terms were used in place of today's "medium," "clairvoyance," "seance," etc. Scholars agree that the medium of ancient history was referred to as one "that hath a familiar spirit." (1) If then, keeping that in mind, we comb the scriptures, we soon discover that the calling up of incorporeal beings, thus spiritism itself, has existed, in lesser and greater degrees throughout all ages .

The earliest section of our Bible—the Penteteuch—contains within the Mosaic Law an edict that God's children should not consort with those having familiar spirits; even going so far as to command them to death. (2)

Saul, we find, in obeying the above law, "had put away those that had familiar spirits, and the wizards, out of the land." (3) Later in the same account we find that through his disobedience to the Gospel teachings, God denied him revelation through the Urim. In desperate need of help, Saul told his servants to find a medium, so that he might get the advice of his dead predecessor—Samuel. The Witch of Endor, after being assured that no harm would befall her nor punishment meted, called forth the spirit of, or at least an image posing as, Samuel.

The once great man of God, Saul, because of the illicit interview against his Father's will, suffered the fatal but justifiable consequence of paying with his life. (4)

Manasseh, also inquiring into the forbidden practices of spiritism, was punished in the same way; (5) while the prophet Jeremiah joined with Moses in denouncing the false doctrines of the Diviners. (6)

With Christ's ushering in of the sixth gospel dispensation, spiritism was for a while quelled. Only a few decades had passed however, when we find Timothy being warned that if the saints were not careful it would creep in again. (7) And in Paul's epistle to the Ephesians we see that spiritism already had a firm toe-hold among many of the Christian gullibles. (8)

One of the best explanations of why God doesn't allow spirits to communicate haphazardly to all people is furnished in the wonderful account of Lazarus and the Rich Merchant. (9) The wealthy man, upon dying, found himself in Hell, while the humble Lazarus was with Father Abraham in a higher sphere. Realising

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# MY ENGLAND

by Martin C. Nalder

**W**riters have tried to record for hundreds of years in uncooperative and often inadequate words their feelings about England. Each one has wanted to praise some particular aspect of her greatness. Some have succeeded in giving to the world a very excellent picture of this country; others have failed completely.

I realise, therefore, as I begin this same task how difficult it is going to be, and the only reason I am attempting to write something about England is because I love her. Perhaps that is half the battle.

do in the United States, where you "mind the step" rather than "watch out," and where you take the tube rather than a subway.

My England has pounds, shillings, and pence instead of dollars and cents and the most polite and courteous police officers I have ever met.

My England has the most beautifully green and peaceful countryside I have ever seen, and the sun seems much more brilliant and welcome when it comes out of the clouds after a long seige of rain than I have ever known it to be at home.

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I am American bred,  
I have seen much to hate here—much to forgive,  
But in a world where England is finished and dead,  
I do not wish to live.

—Alice Duer Miller, *The White Cliffs*.

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My England is a meal of boiled potatoes, boiled greens, boiled swedes, an eightpenny meat ration each week, and jam tarts. It's steamed pudding with currents and custard, Yorkshire pudding with gravy (to make the meat go further), and Christmas puddings which tasted twice as good as usual because they were the result of a year of careful planning, buying, and saving.

My England is a place of words such as posh, smashing, ta, duks, luv. It's a land where they say "clark" when any American knows they should say clerk, "berry" when they mean beret, and "tomahto" when it should be tomato (tomayto). It's a land where Englishmen wear suspenders for the same reason that American men wear garters, where braces hold up trousers the same way American suspenders hold up pants, where trams clang along tracks the same way streetcars

It is a land of people who love to sing—"My old man said 'Follow the van' . . ." or "There was I, waiting at the Church . . ." They laugh at themselves all the time, but they will not permit anyone else to laugh at them. They queue so that everyone has a fair opportunity, and when anyone tries to deny them or someone else their God-given rights they fight.

I came to England as an American. I am still proud of my country and the things she stands for in the world today, but I am also grateful that for two years of my life I cast my lot with the English. No one could ask for finer companions on either the journey of life or during the eternities to come.

I shall miss England, but she will always be with me in these precious memories. I should be a far better man in the years ahead because of them.

## **LETTER HOME**

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April 1st, 1951.

Dearest Dad and Mother,

My mission is finished today, and I will be coming home soon. There are so many things which have happened during the past two years that I want to share with you, but even now, I know how difficult that is going to be. Words are so inadequate. Although we may try to live together—through words—the months which have separated us, I don't think we will succeed. It will be almost impossible to tell you all the little things about my mission which are now such an inseparable part of my life. I shall probably speak frequently of the branches I have laboured in and the people I've known. I'll talk of their many kindnesses, their generosity, and their faith in the Gospel. I may complain about the meat ration and the weather here and praise the policemen and the Underground system. But many things I shall never be able to make you fully understand, and so I'll keep them only as very precious memories.

If it weren't for one important thing, these two years might have served to separate us rather than bring us even closer together, as I believe they have. It is something far easier to write than to speak. The Saviour once said, "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." I have often thought of that passage here in the missionfield because I have learned how true it is. You might be surprised how many times when I have been faced with a particularly difficult problem I have thought, "Now what would Mom and Dad do?" Your teachings throughout my life, your advice and counsel, your example have been with me constantly. I have tried to be the type of missionary I knew you wanted me to be; I have tried to live my life as you've lived yours. If I have been successful at all in my work, it is because you taught me to base my life on the eternal truths of the Gospel of Jesus Christ and showed me how to do it. All I had to do was follow the path you had already taken.

And so when I return home, it will be with a prayer in my heart that throughout my life I shall be worthy of your example to guide me, of my testimony of the divinity of this work to sustain me, and of my memories of the British Mission to cherish.

You know how much I have always hated to see anything which I have loved doing come to an end. But as others have said so often, maybe my mission is not ending but just beginning. Anyway, I shall always try to look at it that way.

See you soon.

Love, Martin.

**Martin C. Nalder**



## AN INTRODUCTION

**m**any investigators into our teachings have said to me, "Of course you can believe your Mormon doctrines, you were born in the church"—as though coincidence were reason in itself to justify belief. But whether people accept the fact or not—I too am a convert to Mormonism. I was brought up in a Latter-day Saint home it's true, and the gospel germ was no doubt planted within me there. But far from making it easier to accept the teachings blindly, it made it much harder to form objective opinions of the church doctrines.

Born with a brain far too inquisitive, demanding, and full of discontent, I couldn't blindly accept everything people tried to shove at me. I studied, thought, and read endlessly. Not only in the religious field, but in most areas of learning. Detesting sentimentality, thoughtless acceptance, and what I termed "old-wives" tales, I tried reason, common-sense, and even intuition.

Theology is a vast field; comprising far more than I had bargained for—a field of investigation that can never be exhausted. But the more I digested of the great and fundamental world truths used by the philosophers, historians, and theologians, now incorporated into all of the arts and sciences, the more I realised the basic logic embodied in Mormonism, the more I appreciated the gospel message. At times I've seen what I thought might be a flaw or weak link in our doctrinal chain, which after careful investigation has been converted into a strong point.

A testimony was born of study and has matured with experience that can never be shaken. A testimony that remains the most vital and precious thing in life. A testimony that, during the coming months through the pages of the *Star*, I hope will help to strengthen your own.

Too many people today are drunken with the many scientific theories, wild conjectures, and unproved surmises put forth on partially true scientific platforms that tend to destroy religious faith. Too many people feel that the gospel is only a laughing matter. I've known both ridicule and contempt for sticking to my beliefs, felt sorry for those who have condemned what they have not understood, and proved that "God is with those who persevere."

With the tools furnished by conviction we Latter-day Saints should mine life for all the rich ore possible, so that when we reach the Judgment Bar one day the Lord will welcome us with, "Well done, good and faithful servant, enter thou into the joy of thy Lord," instead of the words many will receive, "Depart from me, I do not know you." We will only be remembered on earth by what we accomplish—our works, our deeds, our actions.

Richard L. Pope

# THE MEANING OF HAPPINESS

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**T**he world-wide search for happiness is as universal and unending as the proverbial search for the pot of gold at the rainbow's end. Yet countless numbers annually find their conscientious efforts futile. Those whose dreams for contentment and security remain unfulfilled are usually those who do not understand that happiness can best be found in their own backyards. The constant quest, like the well known search for the bluebird, usually leads homeward.

There is an old tale of a boy who lived on a hill overlooking a huge valley. One morning as he gazed across to the other side, he saw that a house on the opposite mountain had golden windows. All day he toiled to reach them, only to find when he arrived that they were just ordinary glass, the same as those at home. On turning away in disappointment, he discovered that the setting sun had turned the windows of his own home to burning gold.

Happiness is a state of mind not necessarily dependent on environment, present circumstance, or physical well-being. However, as soon as we become conscious of the fact that "at this moment I am happy," that happiness has reached its zenith and begins to fade. We cannot hold on to it, or we shall find that it will turn to withered leaves within our grasp, like fairy gold. We cannot stay the passing of time. Inevitably the golden moments pass. It is senseless to ask as the French poet, Lamartine, once did, "Ne voulez-vous jamais sur l'océan des ages jeter l'ancre un seul jour?" (Don't you ever want to throw out an anchor into the

ocean of time for even one day?) We can only treasure the gems of enjoyment within our own casks of memory. We can find a compensation of comfort in the knowledge that there are many moments of unknown happiness kept in trust for us in that vast land we call the future.

Pleasure, the imitation of true happiness, often deceives us, and we think that we have found happiness but soon learn that cheap thrills leave no lasting memory to bring comfort when we are depressed as real happiness does. Pleasure often leaves in its wake only bitterness and disillusionment. True happiness leaves a feeling of deep peace and contentment which enriches our souls and causes them to mature and grow. Pleasure stifles the mind, and like all undesirable drugs, has to be taken in ever larger and more frequent doses to assuage an insatiable appetite. Happiness also pays large dividends in rich memories, which pleasure can never do. Temporary pleasure is soon forgotten, leaving only an indefinable sense of loss.

A trouble shared is a trouble halved. Yet, strange as it may seem an even greater truth is embodied in the words, "Happiness shared is happiness multiplied." We ourselves receive more joy by sharing it with others, they gain the benefits of our felicity, and a new happiness formed of mutual trust is established.

To find hope after despair, to know peace after conflict, to see a rainbow after rain—this is the real meaning of happiness.

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**Valerie St. John Yates**  
Birmingham

# CHILDREN'S PAGE



by Yvonne Drake

## Rainy-day fun

Spring had finally come and Jennifer was so happy. She loved the bright yellow daffodils and crocuses that were blooming in the garden. She loved to hear the birds singing in the tree by her bedroom window. But most of all she loved to play outside in the fresh air and warm sunshine.

Jennifer was usually a pleasant little girl. She liked to smile at people just to see how happy it made them, but one day when she wanted to play out of doors it rained, and Jennifer's smile just couldn't push the dark frown from her face. She sat looking out of the window—watching the raindrops make bubbles in the puddles of water outside. She wanted so badly to go out and play jump-the-rope with her girl friend, Mary, but of course it was far too wet. "O dear," sighed Jennifer. "Why does it have to rain anyway? I can't play or have any fun at all."

Her mother, who was just finishing the ironing, said, "What would happen to those yellow daffodils if they had nothing to drink? Where would the little birds take their baths if the rain didn't make little puddles? We need the rain to make the grass and trees and shrubs green, and to make the flowers and crops grow. So we must make the best of a rainy day. Come along with me as I put the ironing away, and we'll find something to do."

The two of them climbed the stairs to mother's room and went over to a large trunk in the corner. "Here are

some old clothes I've been saving for a rag-rug that you can use to dress up in if you would like to," mother said. "Why don't you ask Mary to come over and play too? You could have a fine time together."

Jennifer did just that, and the two little girls spent the entire afternoon playing make-believe with the old clothes. Jennifer found all she needed to make herself into a fairy queen and Mary dressed up like a pirate. Oh, they had so much fun! Before they knew it mother told Mary that the afternoon had slipped by and it was time to go home.

After she had gone Jennifer hugged her mother, and thanked her for showing what fun a rainy day could be. And can you guess what? That little smile had found its way to Jennifer's face again.

★ ★ ★

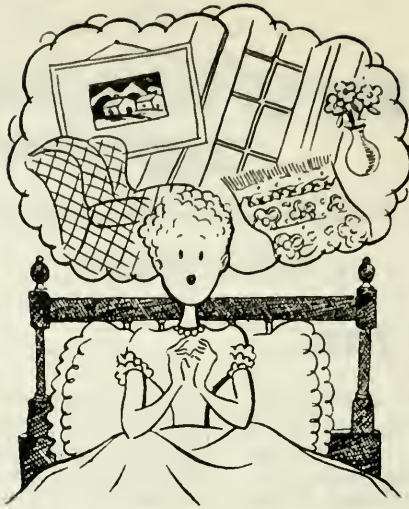
If you ever tire of playing make-believe when the weather is bad, you might try these activities to have some rainy-day fun:

Take five grains of rice, a piece of blank paper, and a pencil. Drop the rice kernels on the paper, make a dot where each falls—then make a stick figure of a man, using one of the dots for the head, two for the arms, and two for the feet.

Draw a picture or colour a prepared one, cut it into small pieces, and then try to put it back together again as you would a jig-saw puzzle.



**a  
house  
or**



**A  
HOME ?**

by Veloy Lewis

**E**very homemaker takes pride in a clean and well ordered house, but most of you will agree that no one should become a slave to housekeeping. Life is too short and time is too precious to spend long hours in laborious house cleaning. I am sure we are all grateful for the modern appliances which have made it possible to do the necessary cleaning in an easier and more effective way. But even with these scientific helps, annual spring cleaning is still a big job. Below are a few hints which may help to make spring cleaning less of a headache.

Have you ever tried dividing the cleaning up into many small jobs and then doing them over a long period of time rather than having a major house cleaning day? The modern trend is to do just that. How much wiser this is. For instance, you might clean the drawers and closets one day. Perhaps on another day the wood work can be washed. Using this method, many housewives find it possible to have each room in a fairly presentable state at all times. You know how often it seems that house cleaning day is the very day that company unexpectedly

drops in to visit.

A teacher of mine use to quote a bit of humour that said, "The man got on his horse and rode furiously at once in all directions." You have no doubt seen women who clean much in the same manner. They bustle so fast from one job to another that in a matter of minutes the room looks as if a cyclone had struck it. It is easier to work in a room that is in order, a great deal of time can be saved by tackling but one job at a time and sticking to it until it is finished. Sometimes a little self discipline is necessary, but it is worth it to establish a routine of work and then stay on schedule.

Some are able to save themselves hours and others double their time with the work they have cleaning up after their spring efforts. Have you ever noticed how much easier it is to clean a floor that has been waxed? Why not use the same trick for your walls? After the walls of a room have been cleaned, try brushing over the surface with a thin paste of ordinary laundry starch. This will give the wall a slick finish, which not only makes the wall stay cleaner longer but also makes

the next cleaning easier. Do the same for the doors, woodwork, and windows but use paraffin in place of the starch. Just sprinkle a few drops of it on a clean cloth and polish lightly. You will find paraffin freshens the colour of varnished wood and makes windows look brighter.

If little fingers have taken the bloom off furniture, have a bottle of furniture reviver handy. In a bottle mix a quarter pint each of methylated spirit, paraffin, turpentine, and vinegar. Cork tightly and shake well before applying.

If your almost new piece of walnut furniture has somehow received an ugly scratch, try painting the spot carefully with a little iodine. Avoid getting it on any of the other wood however.

If the wallpaper needs patching, as it so often does when there are small children, try tearing the patch rather than cutting it. In this way it is possible to get a bevelled or uneven edge to the patch which is almost unnoticeable when applied. Stains can be removed from wallpaper with a little carbon tetrachloride, or in other words, the same fluid that you use to remove

spots from clothing. Use it on the wall much the same way you would on a garment. A grease spot can sometimes be removed from the wall by placing a thick writing blotter over the spot and pressing well with a hot iron.

The easiest way I have found to prevent rain running under a window sash and forming pools on the window sill is to fasten a length of adhesive rubber strip on the bottom of the sash. You most likely know that it can be bought in inexpensive rolls.

I'm sure you have noticed that it is now possible to buy sponges in the loveliest colours. Have you tried keep-one in the bathroom to clean the tub? So often the tub either remains a little dirty after use or else it is necessary to keep an unsightly cloth nearby. With a little care, a sponge does not develop odours and will last for a long time. I also like to use them in place of a dish cloth for washing dishes.

Remember the aim of all good cleaning should be to restore newness without spoiling or injuring.

And have a good time house cleaning this year, won't you?

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## THE CHURCH—IS IT NECESSARY ?

—continued from page 85

of the saints, for the work of the ministry, for the edifying of the body of Christ."

The Lord did not mean His Church to be a homogenous mass of human-kind professing belief in Him yet doing nothing of a concentrated nature toward bringing all His sheep into a uniform fold. Nor did He mean to be represented in a stupendous structure of elaborate signs and litanies grown meaningless through constant repetition. He did not want thousands of good and earnest men to squabble and dissent over the meaning of His words or to form thousands of little groups which do little but bewilder the seeking mind.

Unfortunate indeed is the genuine

seeker after truth who stands at the modern Tower of Babel, confused at the failure of multiple religions to reach Heaven.

Following a brush with the condemnatory Pharisees because He had done good on the Sabbath day the Master said, "A house divided against itself cannot stand." That is why He deemed it necessary to restore the true Church of Jesus Christ to earth and to call those who accepted His prophets of the last days, Latter-day Saints.

An effective organisation on earth is necessary for the consummation of the Lord's purposes. The Church of Jesus Christ of Latter-day Saints is that very thing. Through it, and by it, from an exhibition of faith and repentance, man can attain to the highest pinnacles of exaltation.

# LEEDS LEADS

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by Elder E. Edwards

**W**hat an exciting year this has been for the Leeds Branch Family. The big event was that of a new arrival, and his relations are certainly proud of the infant's progress. The youngster has been given the name of Huddersfield, and although the "nipper" is but a few months old, he is growing by leaps and bounds.

Of course Papa Bradford Branch is proud of the new offspring and has gone "all out" to make himself attractive for the occasion. He has re-outfitted himself with a completely new suit of apparel including new paint, carpets, and all the trimmings.

The other proud parent, Mama Dewsbury Branch, has been all grins since seeing the accomplishments of the new addition, and like all good mothers she is always ready with a kind word of counsel to save the little one from taking a wrong step.

The Branch's oldest child, Leeds, stands off to one side, watching the wee one taking its first steps, with admiration. The first few were a bit unsteady, but each step becomes a little more certain than the previous one, and Leeds cannot help but jump up and down, clapping his hands with joy, as his tiny brother passes from one stage of development to another.

Little Huddersfield's nice big sister, Halifax, appears to be more interested in her studies and work than with the little bundle of noise, but even she is secretly trying to discover the source of its exuberance and vitality. There's no doubt about it, Huddersfield will have his fun, and his family will have to notice him or give a good reason why not.

There isn't a happier family anywhere in the whole mission than the Branches. Their unity and family love are almost perfect. Last year, for example, the family made a trip to the Lake District, and even though it rained, snowed, and hailed, they had a wonderful time. Papa Bradford liked Lake Windermere best, but after a year the others still give him friendly argument about their favourite spots.

The male half of the family had a get-together last May for a "Priesthood Banquet." They had a real feast as well as lots of good entertainment. Then during the month of June the Branches went over to the colliery town of Pontefract and met the Sheffield District Family for a little friendly competition in tennis and softball. It was a wonderful day, full of fun and exercise—even though the Branch family beat the Sheffield's in practically every competition.

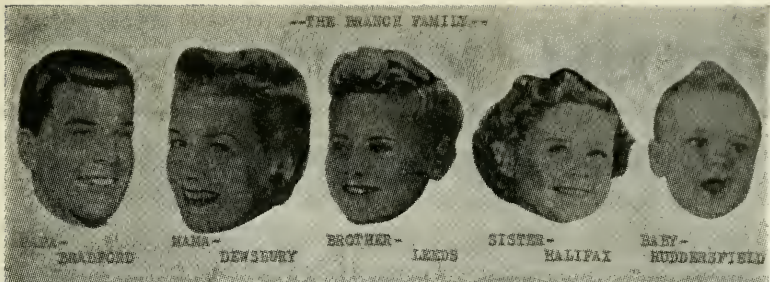
July found the family at Odsal having a sports match. Papa Bradford ran away with the honours and won a nice plaque with his name on it. His wife and children are looking forward to competing with him this coming June to see if they can win it back.

In September they all met together and watched Papa Bradford put on another one of his "smashing" productions of the "Minstrel Show," and was the family ever thrilled with the accomplishments of Papa. It was typical of the many evenings the family spend together strengthening the bonds of love and brotherhood.

A little later in the month, they took a trip over to see the Blackpool Illuminations. It was terribly hard to hold

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1. The Branch Family.
2. Leed's Playmates after March Union Meeting.
3. Papa Bradford's annual Minstrel Show.
4. Welcoming guests at the Branch's M.I.A. Party.
5. Brother Leeds holds a street meeting.
6. Banquet at Papa Bradford's, 1950.

# BRITISH MISSION

## arrivals and assignments

The following missionaries have arrived in the British Mission:

<i>Name</i>	<i>Home</i>	<i>Assignment</i>
February 21st		
Elder Frederick S. Buchanan	Salt Lake City, Utah	Sheffield
March 8th		
Elder Rufus O. Phelps	Oakland, California	Norwich
Sister Winifred L. Phelps	Oakland, California	Norwich
Sister Barbara Rae Hardy	Portland, Oregon	Nottingham
Elder Gary L. Huxford	Portland, Oregon	Liverpool
Elder James E. Brown	Santa Monica, California	Manchester
Elder Jack L. Marble	Layton, Utah	London
Elder Philip P. Taylor	Provo, Utah	London

## appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>To</i>	<i>From</i>	<i>Date</i>
Elder Richard L. Pope	London Office	London	February 26th
Elder Thomas W. Brammer	London	Sheffield	February 26th
Elder Robert A. Hague	Scottish	Norwich	February 26th
Elder Robert W. Bowman	Norwich	Scottish	February 26th
Elder Rulon R. Adams	Nottingham	Newcastle	February 27th
Elder John H. Cordingly	Newcastle	Nottingham	February 27th
Elder James E. Hook	London	Norwich	March 2nd
Elder Alan Rosevall	Norwich	London	March 2nd
Sister Patricia Hilton	Nottingham	Birmingham	March 14th

## releases

<i>Name</i>	<i>Districts</i>
February 23rd	
Elder Don R. Reimann	Welsh
Elder Jesse N. Udall	Sheffield, London*
Elder W. Russell Palfreyman	Norwich*
Elder Don V. Black	Bristol
March 6th	
Elder Edwin B. Morrell	Czechoslovakian Mission, Birmingham, London Office
Elder David H. Simister	Newcastle, Leeds, London Office
Elder Jerry K. Lawrence	London
March 13th	
Sister Ida Mockli	Birmingham
Elder Gene L. Holland	Birmingham
Elder Robert M. Wilcox	Welsh, Bristol
Elder George L. Mitton	Bristol
Elder Joel V. Miller	Manchester, Scottish

# personals

## EAPTISMS

### BIRMINGHAM DISTRICT

	<i>Baptised by</i>	<i>Confirmed by</i>
February 15th		
<b>Brenda R. Egginton</b> of Wolverhampton	Elder B. W. Baker	Elder G. A. Wardrop
<b>Hazel M. Egginton</b> of Wolverhampton	Elder B. W. Baker	Elder J. L. Crockett
February 17th		
<b>Dennis Bassett Peters</b> of Birmingham	Elder D. Stephens	Elder B. W. Baker
March 15th		
<b>Richard J. Lander</b> of Birmingham	Elder G. Wardrop	Elder D. R. Stephens
<b>Derek Moore</b> of Birmingham	Elder G. Wardrop	Elder W. Leatham
<b>Beatrice Evelyn Aver</b> of Birmingham	Elder G. Wardrop	Elder B. W. Baker

### LIVERPOOL DISTRICT

February 22nd		
<b>Norman Hetherington</b> of Wigan	Elder J. A. Knight	Bro. F. Fellows
<b>Mary Pilkington</b> of Wigan	Elder J. A. Knight	Elder J. A. Knight
<b>William Pilkington</b> of Wigan	Elder J. A. Knight	Elder G. L. Love
<b>Elizabeth Hetherington</b> of Wigan	Elder J. A. Knight	Elder J. M. Taylor
<b>Brian C. Hetherington</b> of Wigan	Elder J. A. Knight	Bro. H. Webster
<b>John Henry Fullwood</b> of Liverpool	Elder R. S. Kellis	Elder J. M. Taylor
<b>Rodney A. Fullwood</b> of Liverpool	Elder R. S. Kellis	Elder R. M. Haynie
<b>Gladys May Fullwood</b> of Liverpool	Elder R. S. Kellis	Elder R. S. Kellis

### LONDON DISTRICT

February 17th		
<b>Marion Lee</b> of Oxford	Elder V. Nuttall	Elder D. Wallace
<b>Doris Isabel Williams Lee</b> of Oxford	Elder V. Nuttall	Elder E. McKenna
<b>Geoffrey C. Gooding</b> of St. Albans	Elder E. Rosenvall	Elder G. Bethers
<b>Anthony G. A. Dockrill</b> of Reading	Elder E. Rosenvall	Elder J. W. Brewer
<b>James Edgar Lee</b> of Oxford	Elder V. Nuttall	Elder V. Nuttall
February 19th		
<b>Elizabeth T. Calthorpe</b> of S. London	Elder J. N. Udall	Elder J. E. Ashton
<b>Leslie F. Calthorpe</b> of S. London	Elder J. N. Udall	Elder J. N. Udall
<b>Phyllis G. Gerrard</b> of S. London	Elder M. C. Nalder	Elder M. C. Nalder
March 4th		
<b>June Rose Brown</b> of Brighton	Elder Rex Smith	Elder H. Wilkinson
<b>Marjory Leask Jones</b> of Brighton	Elder Rex Smith	Elder H. Heslington
<b>Gwendoline McClymont</b> of Brighton	Elder Rex Smith	Elder Rex Smith
<b>Thomas McClymont</b> of Brighton	Elder Rex Smith	Elder P. Ashdown
<b>Dawn F. R. Mitchell</b> of Brighton	Elder J. Newbold	Elder J. Newbold
<b>Phyllis M. C. Pope</b> of Brighton	Elder Rex Smith	Elder J. Bryner
<b>Anise F. Vine</b> of Brighton	Elder Rex Smith	Elder J. Newbold
<b>Anise M. Vine</b> of Brighton	Elder Rex Smith	Elder Rex Smith

### NEWCASTLE DISTRICT

February 24th		
<b>Harold Robert Hallam</b> of Newcastle	Elder R. R. Adams	Elder R. R. Adams
<b>Joycelyne Marie Hallam</b> of Newcastle	Elder R. R. Adams	Bro. W. Ions
<b>Robert George Atkinson</b> of Newcastle	Elder N. Montgomery	Elder E. Grigor
<b>Jane Patterson</b> of South Shields	Elder N. Montgomery	Elder A. G. Bliss
<b>Ruth Stevenson</b> of West Hartlepool	Elder D. K. Morgan	Bro. J. Fisher



February 28th		
<b>Shirley Rourke</b> of Darlington	<i>Baptised by</i>	<i>Confirmed by</i>
<b>Gloria Dodds Young</b> of Newcastle	Elder F. K. Storey	Elder E. W. Hunter
	Elder F. K. Storey	Elder J. D. Bench

#### NORWICH DISTRICT

February 15th		
<b>Violet Selcina Stevens</b> of Norwich	Elder S. C. Mann	Elder D. L. Crane
<b>Maurice Luther Stevens</b> of Norwich	Elder D. L. Crane	Elder S. C. Mann
February 17th		
<b>Olive Irene Farman</b> of Lowestoft	Elder R. A. Hague	Elder B. Mottishaw
<b>Alice Boyce Ames</b> of Lowestoft	Elder B. Mottishaw	Elder R. A. Hague
<b>John Edward Wiles</b> of Ipswich	Elder J. C. Bennett	Elder S. C. Mann
February 25th		
<b>Frederick W. G. Jackson</b> of Ipswich	Elder C. Oniones	Elder J. Bennett
<b>Ivy Rogers Jackson</b> of Ipswich	Elder J. Bennett	Elder C. Oniones
<b>Harold Frank Pymmer</b> of Norwich	Elder J. E. Hook	Elder A. Nielson
<b>Muriel Blanche Pymmer</b> of Norwich	Elder J. E. Hook	Elder C. Oniones

#### SHEFFIELD DISTRICT

February 24th		
<b>Robert O. Mellars</b> of Sheffield	Elder R. Thurston	Elder G. Condie
<b>Ida Gray Keeton</b> of Rotherham	Elder G. W. Welling	Elder J. Rose
<b>Samuel Keeton</b> of Rotherham	Elder G. W. Welling	Elder S. Schofield
<b>Ronald Clough</b> of Doncaster	Elder T. Brammer	Elder J. R. Hulme
<b>Marion Elizabeth Clough</b> of Doncaster	Elder T. Brammer	Elder R. L. Bown
<b>Constance I. H. Clough</b> of Doncaster	Elder T. Brammer	Bro. I'anson-Holton
<b>Harold Siddall</b> of Sheffield	Elder R. Thurston	Elder S. Schofield
<b>Dorothy Bunting Siddall</b> of Sheffield	Elder R. Thurston	Elder G. Condie
March 10th		
<b>Joan B. R. Mellars</b> of Sheffield	Elder R. Thurston	Elder S. Schofield
<b>Gertrude M. Geldarski</b> of Doncaster	Elder J. R. Hulme	Elder F. Buchanan
<b>Frank Horace Martin</b> of Sheffield	Elder V. Y. Jensen	Elder J. L. Knight
March 17th		
<b>Frederick Speck</b> of Sheffield	Elder J. L. Knight	Elder V. Y. Jensen

#### WELSH DISTRICT

February 15th		
<b>Emily Mary Allen</b> of Cardiff	Elder R. M. Wilcox	Elder F. D. Williams
<b>William Leonard Allen</b> of Cardiff	Elder R. M. Wilcox	Elder B. C. Holman
March 2nd		
<b>Ada A. S. Burns Appleby</b> of Pontypool	Elder K. Whatcott	Elder K. Ransom
<b>Thomas A. Appleby, Jr.</b> of Pontypool	Elder K. Whatcott	Elder K. Ransom

#### SPECIAL ANNOUNCEMENT

Meetings are now being regularly held in Blackpool, and those who are going to visit there during the summer holidays are encouraged to join with the Saints in their Sunday services. The meetings are held at 4 Queen's Square, located right on the promenade a block or so north of the north pier, on Sunday nights at 6.30.

and peace, found here a suitable place in which to live. Then such men as George Washington, Thomas Jefferson, Benjamin Franklin and many others were inspired of heaven to frame a Constitution and Bill of Rights which guaranteed to this new land religious liberty and freedom of worship.

With the stage set, the Lord now saw fit to send a heavenly messenger to a humble inquirer after truth, Joseph Smith, bringing to him the everlasting Gospel. This was followed by commissions to John the Baptist and then to Peter, James, and John to restore the Aaronic and the Melchizedek Priesthoods in preparation for the final restoration of His true Church in these, the last days.

As you meditate upon these events, does it not occur to you that nowhere in the world at any previous time could the Kingdom of God have been safely established upon the earth with any assurance of permanent life and progress? When we realise the way that the true Church of Jesus Christ was restored in this dispensation and the way the Lord has purposely carried forward His programme pertaining to it, we cannot help but marvel at His works and appreciate our connection with them.

Certainly the Lord's work is a "marvellous work—and a wonder."

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**REBIRTH**

—continued from page 83

it either, but the one just north of the Assembly Hall. When I was about half way to the Tabernacle, a man and woman came towards me. The woman stopped and asked, "Are you associated with these grounds?" I informed her that I was, and she said, "This is in answer to my prayer, for I prayed that I might be led to someone who could explain the principles of your religion to me and answer the many questions I have in mind.

It was my lunch time, and so the three of us proceeded into the baptistry where we might have some privacy. After I had answered some of her intelligent questions, she said, "It has been a God-send to have met you. You speak my language and have explained the very things which I have had a desire to understand for so long."

In the hour and twenty minutes I spent with them, I gave them a brief world chronology from a spiritual point of view and bore my testimony to the effect that I knew that God lived and was in His heaven and heard and answered prayers. I testified that Jesus Christ came to earth and was

crucified for the redemption of mankind, that Joseph Smith was fore-ordained to come forth in this dispensation to restore Christ's religion with all its gifts, powers, and blessings as at first, and that rather than lose this testimony, I would willingly give up the earthly possessions with which the Lord has blessed me. I stated that rather than ever deny this knowledge, I would prefer the Lord take my life, because it would not be worth much to me without my testimony. I informed them we must keep at least three things uppermost in our minds as we journey through life:

That kindness will overcome every obstacle;

That only through the love we have for others can we truly live;

That the only rest and peace in this troubled world is found in the Gospel of Jesus Christ which has again been restored upon the earth.

I told them we Latter-day Saints claim to have the Gospel and are anxious for others to see its truth and participate in its many gifts and blessings.

At the conclusion of our interview, the man extended his hand and

thanked me for my time and the information I had given to them. As I extended my hand to the lady, she did not put hers out, and her husband said, "You will have to excuse my wife. She is blind."

I choked up, tears came to my eyes, and I couldn't speak for a moment or

two. I remembered that she was the one who had stopped me and asked if I was affiliated with the grounds because she would like someone to answer her questions.

To me, her eyes then had seemed clear and capable of perfect vision.

And they still did.

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## LEEDS LEADS

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little Huddersfield down when he saw the bright lights. He still talks about it, and can hardly wait to return again.

Many welcome visitors, including President and Sister Richards, called on them at Conference time—much to their delight—and had a real reunion. A big Halloween party ended the autumn activities; every member of the family had a hand in fixing up the "spook alley"—a howling success by the way. Spiders, mummies, cobwebs, and a wolfman helped to make a thrilling experience of it.

Most of December was spent in preparing for Father Christmas. There

was a party for Leeds, and another for Halifax, and even little Huddersfield had one of his own.

No telling what will befall the robust family in the coming year, but the future is bright with the thoughts of basketball, outings, socials and bazaars. Halifax is planning already what she'd like to wear at the annual Green and Gold Ball.

The Branch family of the Leed's District is an ideal one—embodying all the traits of the restored gospel teachings. There is always an open door and welcome-mat at their home too, so drop in anytime and meet them for yourselves. Perhaps little Huddersfield will have his first teeth by then.

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## SPIRITUALISM—In this Modern Age

—continued from page 99

his circumstances and the reasons for them, the merchant pleaded with the heavenly authorities to send a messenger back to the earth to warn his kindred about the fate awaiting evil doers. Abraham answered, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

We agree then, with the Psychical Research Committee of Great Britain and other supporters of spiritism, that spiritual phenomenon can and do take place. But we cannot believe that righteous spirits would go against God's laws and communicate after passing beyond the veil. Therefore any messages received now, other than revelation through the Spirit of God and the Holy Ghost, must be by misleading spirits. This supposition is backed up by a modern-day revelation given to our prophet Joseph Smith, "Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world." (10)

"How then," I am asked, "if we cannot receive messages and instructions by spiritism, can we receive communication and information to guide us in our everyday lives, when we know that past revelation isn't always sufficient?" Isaiah's answer to that problem was, "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God?" (11) And in Deuteronomy we have a further promise, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (12)

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(1) I Sam. 28:7. (2) Lev. 19:31, 20:6, 27. (3) I Sam. 28:3. (4) I Chron. 10:13. (5) II Chron. 33:6 & II Kings 21:6. (6) Jer. 27:9. (7) I Tim. 4:1. (8) Eph. 6:11-12. (9) Luke 16:10-31. (10) D. & C. 50:2. (11) Isaiah 8:18-19. (12) Deut. 18:10-18.



# THE THINGS I READ

## about Religion

“Intuition disposes of a much greater field of action than does reason, and purely intuitive, religious faith is a much more efficacious human lever than science or philosophy. Action follows conviction, not knowledge.”

—Lecomte du Nouy, *Human Destiny*.

“Religion is squaring human life with superhuman life.”

—E. W. Hopkins.

“This Church exists to meet man’s instinct to worship; His search for truth; His need for a life that satisfies.

“And it invites you to undertake the adventure of living according to the way of Jesus Christ.”

—From a sign board outside a Church.

“Christ, with Thy great, sweet, simple creed of love,  
How must Thou weary of Earth’s “Christian” clans,  
Who preach salvation through Thy saving blood  
While planning slaughter of their fellow men.

—Ella W. Wilcox.

“Hell begins on the day when God grants us a clear vision of all that we might have achieved, of all the gifts which we have wasted, of all that we might have done which we did not do.”

—Gian-Carlo Menotti, *The Saturday Review of Literature*.

“God delivers over to men his visible will in events, an obscure text written in a mysterious tongue. Men immediately make translations of it; translations hasty, incorrect, full of errors, of gaps, and of nonsense. Very few minds comprehend the divine language. The most sagacious, the calmest, the most profound, decipher slowly, and when they arrive with their text, the task has long been completed; there are already twenty translations on the public place. From each remaining springs a party, and from each misinterpretation a faction; and each party thinks that it alone has the true text, and each faction thinks that it possesses the light.”

—Victor Hugo, *Les Miserables*.

“Have you ever thought how many minutes in every day most of us devote to nursing grievances, manufacturing sharp retorts, cursing our luck, allowing ourselves to be annoyed by trifles? It will be a ghastly reflection when we come to die, that we’ve spent perhaps a year of our lives working ourselves into a fury because our breakfast egg is underboiled.”

—Stephen McKenna, *Magic Quest*.



## SPRING CONFERENCE

Hundreds of voices rend the vibrant sky,  
With strains of praise to their God on high—  
With thoughts all tuned to the courts above  
They swell the chorus, “God is love.”

The clarion call goes out today—  
“Have faith, repent, do not delay,  
Spread wide the truths that you’ve believed—  
The gospel plan from Christ received.  
Let’s be united, one and all—  
To share abroad the gospel call.”

Hundreds of heads all bowed in prayer,  
United in a bond of brotherhood to share  
The message of our Lord, and light  
Life’s road for all who seek the right.

—George Makin